

The Hartford Seminary Foundation
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VISION AND FORECAST

NOT KNOWING WHITHER

Russell Henry Stafford

Charge to the Graduating Class, May 18, 1949

".... He went out, not knowing whither he went."

—*Hebrews 11:8b*

AND so have all pioneers done who dared to venture the hazard of new fortunes under strange skies. They have gone forth in courage because in the hope that moved them they saw the promise of achievement. All gains that have come through the ages to the common estate of man have sprung from the initiative of men and women who with a spirit like Abraham's have spurned the dull security of custom for bright dangers in the unknown, whether by land or sea or in voyages of the mind no less exhilarating.

Every class confronting graduation in any school is composed of pioneers, even though it be sometimes in spite of themselves. No one can tell how far they will all be scattered within the next year. They may be severally ticketed for fixed destinations. But none has a ticket beyond his first stop. Nor will all these tickets be fully used even so far. There are many way stations and seductive sidetracks. Moreover, those who go through to the places for which they are booked are likely to find that those places are not quite as they expected. Breaches of continuity with previous experience cannot be measured in miles; they have to be measured in atmospheres. Most students leaving any campus behind them soon find themselves in settings so alien that they can hardly believe in what they remember of that other life before.

Yet there is no turning back. For the campus that belongs to us is not grounds and buildings in space only, but these grounds and buildings in time as their fourth dimension;

that is, peopled with figures whom we know, moving in the rhythm of a pattern which to them and us together is habitual. Once the habit is broken and the people are scattered, grounds and buildings are an empty shell with a hollow echo that makes the heart sick.

Never again on earth will exactly this company now present be reassembled. No one of us, teachers or students, can ever return from this room to yesterday's campus, as it was when these who are now being graduated were there. And tomorrow or the day after these graduates will spread over all the face of the globe. Perhaps each of you who receive the degrees so patiently earned, alongside of the comrades from whom you are now parting, knows by name at least, and on the map, the spot on the globe for which he will shortly be setting out. But what will that spot feel like? What opportunities and obstacles, what sorrows and joys, will you find in it when you are actually there? That you cannot say, or reasonably try to guess. You must go and see for yourself. And what you find there, in the intimacies of personal reaction with a new environment, we others shall never be able to share fully and immediately with you, no matter how much we want to, or how carefully you describe it to us at a distance.

This worldwide outreach of The Hartford Seminary Foundation, with its three Schools, and its contribution of personnel to nearly all the branches of the Christian Movement in nearly all the lands of earth, often comes home to me in vivid realization. Our little campus is in some sense a world centre, as the letters constantly attest which cross my desk with all sorts of stamps and postmarks. If I could travel as widely as this class will collectively travel in the next year, I should really know this round little island of ours in the skies. But I cannot do that, for it would amount to riding off in all directions at once.

Out you go now in your turn, not knowing whither, save

in the barest geographical way. And we who stay shall miss you. Perhaps you will miss us, too. That will be our reward. I am sure you will miss one another, and will think now and then wistfully of the rhythm and the pattern and the habit of close comradeship which once was here for you and can never be here again.

But do not be too wistful about it. Let the now and then of recollection be infrequent, and in a cheerful and even a humorous mood, I beg you. For this is adventure upon which you are launching. Trained in mind and heart and will, strong-muscled for the journey, you are joining the ranks of the pioneers of faith. "And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return"; though, to be sure, it would have been a different country, changed from within meanwhile, when they got back to it. "But now they desire a better country, that is, a heavenly: wherefore God is not ashamed of them, to be called their God; for he hath prepared for them a city."

Who is sorry for Abraham, as he leaves off plodding the wellworn streets of grey and ancient Ur to stride over wide spaces and dwell under western tents? "For he looked for the city which hath the foundations, whose builder and maker is God." He was not sorry for himself. He went because he wanted to, a vision leading on. It was by his own choice; yet he knew that his choice marched with the will of God.

No man with the stuff of stalwart adventure in him has ever doubted that coincidence of Providence with the eager outreach of his own will and decision. We may save our pity for the stay-at-homes who see no vision and who know no urge. "Nothing ventured, nothing won."

You may not know whither you go; certainly you cannot know, even by name, what shall be the farther points beyond the first stop on an itinerary which we hope will stretch

through many valiant and fruitful years. But that makes it all the more exciting. There are so many things you do know, that you need never for a moment be at a loss. For we Christians cannot lose our bearings on the journey of life, whithersoever it may turn.

We know whose we are, and who we are. We are God's; and we are not His servants only, but His children. We should be his children still, even if we failed or refused to serve Him. We should then be wayward children, to be sure. Yet still we should be sons and daughters in the divine family, by inalienable right of birth. St. Paul did indeed employ inconclusively here and there a figure of adoption for the redeemed, as if before the enlightenment of faith a man in darkness were a child of earth only, or of hell. But he was never able to carry out that figure consistently. He could not carry it through because his heart knew better. The living Christ in him would not endorse these awkward gropings of a pioneer in the field of Christian theology, as yet unexplored.

No man has any other essential status in the universe than that of a child of God. Let him once, in response to the revealing love of heaven, discover who he is, and straightway it will be his choice no longer to be a wayward child. He will rather serve the Father in whom he now rejoices. We are, thank God, of them who know who their Father is. That is our starting-point.

Hence we know who it is that sends us forth toward destinations as yet to us unknown. But they are not unknown to Him; nor is it enough to say that He sends us forth. For He who sends us also calls and beckons us. Wherever we go, He will be there before us; for He is there already.

“ . . . Whither shall I flee from thy presence?

.....
“If I take the wings of the morning,

"And dwell in the uttermost parts of the sea,
"Even there shall thy hand lead me,
"And thy right hand shall hold me."

But if it be God who sends and calls us, and we "cannot drift beyond His love and care," then we shall be everywhere at home. Call that to mind when sometime you are smitten with homesickness in some queer and uncomfortable place.

I say when, not if; for you are human, so you will be. I say smitten with, not tempted by; for homesickness is not a sin but a disease. The Christian specific for that disease, however, is to look quietly for the never-failing Presence of God. In finding Him again one finds calm and patience to draw a long breath instead of sobbing, to look around with interest alerted instead of averting one's eyes in revulsion, and to wait for the sick mood to pass. And presently one begins to belong happily in a setting no longer frightening, but homelike yet refreshingly novel. From then on, homesickness is conquered.

We know, further, who is with us and beside us on all the roads we travel, even on muddy paths and dusty trails and when the way is weary. I mean, of course, Our Lord Jesus Christ: "And lo, I am with you always, even unto the end of the world." The authority of that saying does not depend upon verification of a problematic text. It proceeds from the experience of all who know him in whom dwelt all the fulness of the Godhead bodily.

If by unhappy chance you can go no further than to say that in character God and Jesus are alike, so that we may legitimately imagine and project the figure of Jesus as a personification of God with us, I will not advise you to stay at home unless or until you see more clearly. For, though we should think of him as no more than a projection of our own imaginations, the Lord Jesus is actually so much more than

that, in power and mercy, that he will stand by us even while we see him only through so cramped a window. But you will permit me to look forward in generous anticipation to the life you will get when one day it dawns on you that our imagination is but the avenue of our attention to a friend with us who is real and living, the Christ who is one with Jesus of Nazareth yet compresent with God, and truly, warmly, humanly beside us when we choose to walk with him.

We know, moreover, what God in Christ would have us do, and will help us do for Him, wherever we go. We are to make Him known, that He may win new friends, and warm again old friendships growing cold. In America and beyond the seas, and whether we be pastors or teachers or missionaries, that is our business; it is the whole of our business, to make Him known. We shall incidentally be teachers of ethics, to be sure, and sometimes it may be also of every kind of art and science to those who need such instruction in order that the obstacles may be removed which circumstances have interposed between their minds and the understanding and acceptance of Christ. For such purposes we shall often have to teach what seems at first glance to be beside the main mark. And always, in every line of action, we shall have to be defining, by our practical performances and the attitudes palpably prompting them, what we mean with a Godward reference by such puzzling words as "love," "mercy," "peace," "justice," "salvation." In themselves these vocables mean nothing; so they can readily be mistaken for the wrong things, unless we make their Christian meaning clear by pantomime, as it were. But in and through every subordinate item of speech and illustrative behaviour, this is our one business: to make known God in Christ, that He may win friends, and do for them what He does for all who are willing to be friends with Him.

We know, too, why He wants this done; and why we must do it. These friends He seeks are not strangers without a

claim. They are His children estranged, whom He would reclaim from the muddle and mess which the blind and wilful among His offspring have made of this world. They are our brothers and sisters. Theirs is just as good a right as ours to the family estate. But they have fallen on hard times, or into pits of their own or others' digging. Never mind how they got there. All the poor are deserving, because they are poor. We must help them out, for the honour of the family; for the love of our own flesh and blood, and of the Father of us all, and of that Elder Brother, one with Him, who died for all that we may live with Him in the heavenly kingdom.

Finally, we know of that heavenly kingdom. It lives in every heart brought back to harmony with God. It exists collectively on earth in every phase of common living, in every society of men, which is pervaded with the spirit of love and truth in place of self and guile. We shall be extending its earthly borders through all work faithfully done, wherever we go. And beyond this little span of time and space which now we traverse by routes that only God can read ahead, that kingdom lies for souls released. For it is the Everlasting Now, where our eyes, at last open to all His light, shall see the King in the beauty of His holiness, and where all lost values of the years shall be restored and transcended.

Never let any earthborn cloud arise, I beseech you, to conceal that eternal prospect from your sight, or to dim it with any doubt. There is no assurance more integral to the Christian experience of God than that we are but pilgrims here; heaven is our home. On many a day, in many a place, it is this vivid awareness of the final destination to which His children are bidden forward by God's grace, of the life beyond which is life indeed, that gives the pioneer of faith the courage he needs to carry on, work hard, be a hero, and win in God's Name.

So out into the world you go, like Abraham, not knowing

whither, except perhaps for the first port of call. Twelve months hence, if you should recall it, this hour which we are now living together will be dreamed separately in many quarters of the globe, across the mountains and beyond the seas. The rhythm of the pattern which has been your habit on the Hartford campus is broken, and will never be restored on earth. Yet you are losing nothing, and gaining everything.

For you go on the errands of God in Christ. Him you will find everywhere, so that wherever you go you will always be at home. It is in His strength that you will do His work, and with His children that you will be making friends in His behalf. And at journeys' end we meet again in morning light that will not fade.

Go forth, then, with high heart, to great adventure. No call could be more glorious, nor any pursuit more zestful. Lift up your hearts, and sing.

TIME TO GO AHEAD

Charles G. Chakerian

Address to the Alumni of the Hartford School of Religious Education, May 18, 1949

LAST year your group was addressed by our distinguished Dean, George Ross Wells, on the question *Holding or Advancing?* Today, a year later, I am happy to be able to tell you it is *Time To Go Ahead*.

In giving you this assurance, I am not unmindful of the chaotic state in which most of the leading cultures of the world find themselves today. I am fully aware of the fact that we are living in one of the major transitional epochs in human history.

This view, as many of you know, is widespread among leading writers of the Twentieth Century. Oswald Spengler in *The Decline of the West*, Pitrim A. Sorokin in *The Crisis of Our Age* and in his more recent *The Reconstruction of Humanity*, Arnold J. Toynbee in *Civilization on Trial*, Paul Hutchinson in *The New Leviathan*, Harry Elmer Barnes in *Society in Transition*, Dean William Ralph Inge in *The End of an Age*, and Norman Cousins in *Modern Man is Obsolete*, all subscribe to this thesis even though they treat it from different angles.

In a sense, all epochs are transitional and ours is no exception to the rule. However, whereas some eras change slowly and only superficially, in others the tempo is rapid and the transformation profound and extensive. When the modifications are deep, speedy, and numerous, as are those of today, serious dislocations and major crises inevitably arise.

Of the revolutionary changes taking place in our century, perhaps the one of greatest concern to free men everywhere is the growth of government. Throughout the entire world,

governments have become or are fast becoming the dominant social institutions, the new leviathans of our times.

It is a mistake to think that this development is confined to the areas behind the Iron Curtain. The trend in question is so contagious and prevalent as to be found even in such liberty-loving countries as Belgium and France where *joie de vivre* still flourishes in spite of tragic trials and tribulations.

In both these countries, as in so many others, there is an extensive centralization of functions, powers, and controls in the national governments. The billions of dollars spent in European aid do not seem to have stopped this pronounced tendency towards a governmentally controlled social economy—a result of the operation of many and varied forces.

One such factor is the movement towards the nationalization of economic enterprises. It is incorrect to blame solely or even largely the Russian communists for this trend which actually dates back in the case of at least some Western countries to the Nineteenth Century, and, therefore, antedates the Russian Communist Revolution of 1917 by scores of years.

A considerable part of continental industry and transportation had already been nationalized prior to the genesis of World War II in 1939. Such major industries as remained under private ownership functioned frequently as auxiliary agencies of national governments.

Since the termination of World War II, nationalization has forged ahead. In some cases, it is true, the promoters have been left-wing economic and political pressure groups, like the socialists of Belgium, who during the days I spent in their neat little country in 1948 were earnestly attempting to nationalize, via strictly legal parliamentary channels, the Bank of Belgium. One of the experiences I shall long remember was the stirring debate on this issue, it was my privilege

to hear, in the tradition steeped Belgium senate between the representatives of the Catholic Church and the Socialists.

Another group making for nationalization are the consumers, mostly unorganized, many of whom belong to the middle class which has a natural aversion to the extension of governmental powers. Caught between more or less fixed incomes and rapidly increasing prices, they are driven, *malgré soi*, to support socialistic measures as the only way out of an impossible situation.

Perhaps of even greater significance, however, is the fact that leaders of business, finance, and industry are either actively or passively supporting the nationalization movement. After a thorough study of the problem, the United States House Select Committee on Foreign Aid reported in May, 1948, that "nationalization in the last three years has resulted to a considerable degree from the loss of savings by private investors, from the disappearance of former owners, and from the destruction of physical plant to such an extent that private capital was unable to finance rebuilding."

A second force making for the growth of governmental powers is the widespread movement for the further extension of public welfare services, public assistance measures, and social security schemes. Such developments were inevitable considering the fact that the major risks of life have increased with the failure of the established economic systems to function adequately. Millions of families throughout the world have incomes barely enough to meet the costs of insufficient food and inadequate housing, with nothing left for medical care, savings, clothing, insurance, and recreation.

Past ages characterized by greater privation and insecurity there must have been. But the chances are that seldom has there been such widespread uneasiness generated by the contrast between what is and the hope of what might be under a different social order. Through trial and error

peoples are attempting to achieve this security. At present, both the trials and the errors are resulting in the radical modification of established political and economic systems in whose infancy there appears to have been no room for considerations of social justice or social security.

A third group of forces are the churches. In some countries, their influence is not what it used to be. Religion is certainly retreating in a number of areas. It is claimed that only about nine millions of the forty millions inhabiting such a traditionally Catholic country as France have any connection with churches. Behind the Iron Curtain certainly the role played by religious institutions and organizations cannot be considered dominant.

Nevertheless, in many a country the religious factor in political, social, and economic life does not merit thoughtless dismissal. For example, Roman Catholics are fighting the nationalization trend in the field of banking and at the same time they are exerting pressure for the establishment or the extension of family allowances, maternity and other benefits to the masses, and for the granting of governmental subsidies to parochial schools.

The vise in which Protestants are caught is not very different. As is generally known, some of them oppose the extension of state aid to religious, educational, and welfare agencies and institutions. Many of them, however, seem to feel that the current situation indicates a need for the centralization of welfare, educational, and economic functions in the national governments.

Obviously, the issues are complex and confused. But whereas the communists seem to know what they want and are seemingly united in the pursuit of what they want, religious groups appear to be in a state of pathetic confusion.

The situation is serious. But there is no cause for despair. Those of us who because of our attachment to the established order view with alarm its passing need to be reminded that

in this imperfect world nothing lasts forever. Each adjustment, in time, gives way to maladjustments. And vice versa. The end of an age heralds the beginning of another. And as André Gide once wrote: "*Je ne suis jamais. Je deviens.*"

We Christians know that it is not so much what we have as what we do with what we have that counts. The plight of our civilization is in a sense the great opportunity of our age. To us is given the privilege of sharing in the building of tomorrow's world. Turning back is impossible. There is no standing still. Ahead we must go. Now.

And as we do go ahead, it is well to be aware that "there will be many a curve on the road which leads to tomorrow. Since we cannot see around them, we must proceed with caution and respect for the rights of others who travel the same highway. Whether it is upgrade or down, smooth going or rough, we must be *flexible* enough to adjust ourselves to conditions as we find them; *imaginative* enough to make repairs as we go; *tough* enough to take the bumps; *humane* enough to give the other fellow a lift; *hard-headed* enough to avoid detours; and possessed of sufficient *vision* to look as far ahead as we possibly can."

IN MEMORIAM

THE REVEREND PROFESSOR LEWIS HODOUS, D.D.

OUR colleague, Professor Lewis Hodous, died on August 9, 1949, at Mt. Hermon, Mass. He dwells now in the realm where his spirit lived while he moved among us.

From his early youth he responded fully to the high calling of the religious life. After his college and seminary training he devoted himself to the service of others that they might hear and heed that same call.

He sought further educational equipment in order that his service might be the best possible. He adopted the highest scholarly standards and ideals of knowledge and methods and took the necessary effort to reach the finest results. He taught and showed others how to live and teach Christian truth and character.

The Hartford Seminary Foundation is fortunate to have had Professor Hodous on its Faculty. He was superlatively worthy of our affection as a friend and of our admiration as a scholar and teacher.

Lewis Hodous was born in Bohemia on the last day of 1872. When ten years old he was brought to America by his parents. He grew up in Cleveland, Ohio, and came under the influence of the Rev. Henry A. Schauffler, formerly an American Board Missionary in Turkey and the Balkans.

He received his religious training in the Bethlehem Church and Sunday School at Cleveland, organized for the Bohemian immigrants and their children. He worked his way through Western Reserve University and then went to the Hartford Seminary Foundation where he won scholarships for study at Halle in Germany.

His combined intellectual ability and Christian quality of character were shown even in high school days for, when another student excelled him in scholarship by a quarter of

a point, Hodous asked the favor of being allowed to tell his classmate that she would be valedictorian.

In 1901 Hodous chose to go to China, although offered service for his own people in Cleveland. There he taught in the Foochow Theological Seminary and became its president. He helped it to become the Foochow Union Theological Seminary. He also helped to organize the Fukien Christian University as a union institution. He lectured on China at the Peking Language School and was noted for the clarity and value of his teaching.

In 1910-11, he studied under de Groot, the world's foremost Sinologist at Leiden, and ever after remained in the front rank of productive Chinese scholarship. This statement is supported by the number and quality of the articles and books that he published. They reveal his broad knowledge of the Chinese language, his deep understanding of Chinese life and thought, and his ability to impart both the spirit and the content of his studies.

He could administer a whole organization. He could organize union institutions. He could and did teach small and large classes of seminary, university, and missionary students in China, New York and Hartford. He could preach and teach in churches and societies. He could also devote long hours through four years to a single Chinese student whose career as the president of his University shows that Hodous' estimate of his potential worth was just. He did all these things.

Not only in his scholarly and academic activities was Professor Hodous outstanding. He gave much time and effort to Red Cross and Relief work for China.

He was wise in counsel, for he was far-sighted and not visionary, and too well balanced in judgment for pessimism or enthusiasm. He did not seek for himself prominence or power, award or applause, but rather spent himself in quiet, worth-while service.

He did not strive to attain to the leadership of others, but, without knowing it, he has led his students and his colleagues to say, "I should like to be like him."

E. E. C.

THE REVEREND WILLIAM HAZEN

From Dorothy P. Cushing, News Editor Congregational Christian News Bureau.

Boston, Mass., July 7:

REV. William Hazen, veteran Congregational missionary in India for 42 years, died suddenly this morning, July 7, at the Palmer Memorial Hospital, Boston, Mass., at the age of 78. Mr. Hazen, who has been residing at Barton House, Walker Missionary Homes, Auburndale, Mass., since his retirement in 1942, first went to India, under the American Board of Commissioners for Foreign Missions in 1910.

A highly versatile missionary, Mr. Hazen did many types of work, including supervision of schools and churches, and the promotion of agricultural and social service programs. During the latter years of their service in the Marathi Mission, Mr. and Mrs. Hazen developed a unique plan of work among the villages called "The Travelling Ashram". Although India is the home of the Ashram, an idea developed by such leaders as Gandhi and copied by Christians like E. Stanley Jones, it was difficult for Indian villagers to travel for long distances in order to attend such Ashrams. So the Hazens brought the Ashrams to them.

With a group of Indian Christians, including a minister, a doctor, a nurse and several teachers, they set out with their food and equipment and camped in village after village conducting Christian services, holding clinics, classes for illiterates and discussion groups on health, agriculture and child care. At the heart of the Ashram was the study of the Bible and the story of the life of Christ.

Mr. Hazen was a scholar who had made a special study of the history of Buddhism and had done considerable research among the relics of Buddha in India.

Born in *Jericho, Vermont*, Mr. Hazen was ordained to the Congregational ministry in *Sherburne, Vermont*, where he preached for two summers. His father was a Congregational pastor in *Richmond, Vermont*, from 1864 to 1895.

In 1905 Mr. Hazen met and married Miss Florence E. Hartt in Ahmednagar where she was serving as an unmarried missionary. During their joint service they worked in Sholapur, Bombay, Satara and Rahuri.

Educated at the *University of Vermont*, Class of 1893, *Hartford Theological Seminary*, Class of 1897, Mr. Hazen also studied for a year at *Yale Divinity School*.

He is survived by his widow, Mrs. Florence Hartt Hazen and a brother, Dr. Robert Hazen, of Thomaston, Conn.

BOOK REVIEWS

RENEWING THE MIND

By Roger Hazelton

THIS book by the Professor of the Philosophy of Religion at Andover Newton Theological School is an attempt to answer the question, "How can one be intelligent and a Christian at the same time?"

The modern mind, Professor Hazelton finds, is critically ill. Men today live at the beck and call of impulse and interest. Thought for power has replaced the power of thought. Rationalization has replaced reasoning. Men no longer live by the power and the guidance of illuminating ideas. Having given up the quest for truth, and reverence for God, men have sought guidance in slogans and worshipped idols of their own manufacture. The result is confusion and futility.

The author's prescription for recovery is that men shall learn once more to respect the truth. They must not only learn to recognize the truth but commit their minds and their lives to it. And the supreme truth is God Himself. Faith in God comes first; understanding follows afterward. There is in Christian faith both an insight, and a commitment. Faith seeks to understand primarily God. In the light of that supreme faith and understanding, man and nature can best be understood. The human mind attains its most significant insights and most valuable wisdom after it comes to deep faith in God. That faith casts a new light upon everything else, and sets it within a new context of meaning.

Professor Hazelton claims Augustine as his patron saint, and has been deeply influenced by his reflection. Faith precedes understanding. But it urgently needs understanding, it seeks and finds understanding. "Faith calls reason into play, builds upon it, and what is more renews it. Reason, thus activated by faith, seeks an even fuller satisfaction with-

in faith." (p. 105). Christian faith results, not in the crucifixion of reason, as Kierkegaard believed, nor in the cancellation of reason, as Barth insists, but in the consecration of reason. There is, Dr. Hazelton holds, a decisive difference between reason baptized and illuminated by the spirit of God, and reason that refuses to acknowledge God. "Faith seeking understanding—this is the Christian strategy for intellectual renewal." (p. 69).

Doctor Hazelton has produced a well planned, and well written book. While it is written from the point of view of Christian faith, it is permeated by an inquiring, teachable, humble spirit. It is not a technical book. The troubled, puzzled, uncertain layman can find here a faith that is intelligent, and intelligence that is permeated by faith. The Christian minister, educator and missionary will find here new vistas and new depths in his faith, which will surprise and thrill him.

E. JEROME JOHANSON

New York, The Macmillan Company, 1949, \$2.50

ENRICHING WORSHIP
By A. J. William Myers

THIS latest book of Doctor A. J. William Myers will be welcomed by many kinds of religious leaders and particularly by his students. Out of more than twenty years of rich experience and wide reading, these carefully selected materials for worship have been chosen. The breadth of the resources included in this volume are revealed by the chapter titles: Poetry, Psalms for Christian Worship, Prose, Prayers, and Aphorisms. These choice unhackneyed selections provide leaders with worship materials of a rare and discriminating sort. Several of his own poems have been included by Doctor Myers. The tone of the volume is suggested by this prayer:

"Whosoever will, O God, may be endued with the fruits of thy spirit, filled with love and joy and peace. So we shall together in kindness and generosity, in patience, gentleness, and good faith, shape every power in the grace of self-control. Amen."

EDNA M. BAXTER

New York: Harper & Bros., 1949. \$3.50

FACULTY NOTES

APPOINTMENTS

The Hartford School of Religious Education

Miss Helen M. Edick, Associate Professor of Education.

Miss Edick, who is now in her sixth year on the faculty of the School of Religious Education, has been appointed Associate Professor of Education. She brings to the School a rare combination of experience, gifts, and skills. Her significant leadership as director of a social settlement, her skill in group work, camping, and teaching, together with her unusual ability in educational activities and in handicrafts, have already greatly enriched the curricula of the School and the preparation of many students working at home as well as in foreign lands.

Mr. Daniel F. Kraft, Instructor in Audio-Visual Education.

Mr. Kraft is a graduate of Dartmouth College and of the Hartford School of Religious Education. After several years in business, he decided he was more interested in education and, particularly, in religious education. He brings to his chosen field of audio-visual teaching considerable experience in photography and in handling projection instruments, both still and moving, and in making film strips.

Miss Helen Haselton, visiting lecturer in Handicrafts.

Miss Haselton is well known in Hartford in the field of arts and crafts. She has taught handicraft in the Hartford Public Schools for many years, was an instructor at the Chicago Academy of Fine Arts and is an active member of the Society of Connecticut Craftsmen. Graduates of a few years ago will remember her very well for she taught in the School of Religious Education for several years.

Mr. Lyman Bunnell, visiting lecturer in Music in Religious Education.

Mr. Bunnell is one of the outstanding musicians in Hartford. He is organist at Immanuel Congregational Church and Chairman of the Department of Organ at the Hartt School of Music. He holds the degrees of Ph.B. and Mus.B. from Yale University and is a Fellow of Westminster Choir College.

Miss Barbara Wells, visiting lecturer in Social Case Work.

Miss Wells is a graduate of the University of Connecticut and received the M.S. degree from Simmons College of Social Work. After holding one or two positions in Social Work and serving overseas with the American Red Cross for over two years, she is now Medical Social Consultant, Department of Health of the City of Hartford.

Mrs. Frances Gleason, Director of the Nursery School.

Mrs. Gleason was graduated from the Hartford School of Religious Education in 1941. Her professional experience includes three years as Director of the Nursery School at the West Hartford Congregational Church and the School of Religious Education is pleased that she is at present directing the Knight Hall Nursery School.

The Kennedy School of Missions

Mr. Robert Thomas Parsons, Dean Elect

Robert Thomas Parsons, the son of J. B. Parsons, D.D. and Ada Thomas Parsons, was born in Dayton, Ohio, September 27, 1904.

He received the Bachelor of Arts degree from Indiana Central College in 1926, and in 1929 he was graduated from Bonebrake Theological Seminary with the degree of Bachelor of Divinity.

In June of that year he went as a missionary under the Foreign Missions Board of the United Brethren in Christ, to the Kono tribe in Sierra Leone, West Africa. On his first furlough, in 1933, he enrolled for the second semester in the Kennedy School of Missions, and was accepted then as a candidate for the degree of Doctor of Philosophy.

During his second furlough, in connection with his work in the Kennedy School of Missions, he spent one year in Cornell University and received the degree of Master of Arts in June, 1937.

Returning to Sierra Leone, he was stationed at Bunumbu, where a Union College had been established for the purpose of training African teachers and evangelists. He taught in this school for two years.

In October 1939 he enrolled in the Kennedy School of Missions for the completion of his studies as a Ph.D. candidate, and for the writing of a thesis called: The Function of Religion in an African Society. This degree was granted May 29, 1940.

When Robert and Hope Parsons, with their two (then) small children, came to the Hartford Campus for the final period of his study, we knew him to be a good student with a decidedly interesting career ahead. It would have been exciting could we have known then that this career would lie here on this campus as colleague and then as chief of the Faculty of the Kennedy School of Missions.

On Mr. Parson's appointment to the Faculty in 1946, the Parsons came to a situation they knew, and to a Faculty which knew them. Our welcome was unreserved and sincere. During these few years of working together, we have seen that the choice was a most happy one, and the association has been good.

Mr. Parsons came to his new office as Dean well prepared to take over. The

experience he had as Acting Dean in 1947-48 was one which proved his worth and executive ability even under the restriction of the temporary nature of the office. It is with confidence, therefore, that the Faculty of the Kennedy School of Missions welcomes Mr. Parsons to his post.

Another consideration prepares Mr. Parsons for the new leadership he assumes. He and Mrs. Parsons have always been interested in the larger aspects of race-relations, so obvious in his field of African studies, but equally important on a world scale. His interest in the problem as it presents itself to the city of Hartford and to the state of Connecticut, and his experience in this field as an officer of the Council of Churches in Michigan, does much to remove from "foreign missions" the supposed onus that we are interested in far-away things, with a blissful unawareness of domestic problems and the responsibility of local churches for them.

We wish for Dr. and Mrs. Parsons a long and happy period of service in the Hartford Seminary Foundation.

MALCOLM PITTS

Mrs. Idella W. Higdon, East Asia Department.

Mrs. Higdon is a Visiting Lecturer in the East Asia Department. Although she is not new to the campus, she has not been with us for several years.

It is always an occasion for her to come up from Indianapolis, Indiana, where she works under the auspices of the United Christian Missionary Society, when we have students preparing for the Philippine Islands. Mrs. Higdon received the B.A., and M.A. from Eureka College. She has taught classes at Yale, Union College, and Union Theological Seminary, Manila.

On October 31st, Mrs. Higdon left the campus for a trip to South America. She will return in the early part of December, when she will resume lecturing in the KSM for the remainder of the first semester.

Miss Helen D. Wolcott, The Bible and Missionary Work.

Miss Wolcott began lecturing in the Kennedy School of Missions toward the end of last semester. In addition to her position as Lecturer, she is a cataloguer in the Case Memorial Library. Miss Wolcott received the A.B., from Denison University; B.D. from the Hartford Theological Seminary; and took special courses at the American School of Oriental Research, Jerusalem; University of Chicago; School of Library Science, Columbia University.

Her various experiences have taken her to several corners of the world. Some of her positions have included that of instructor in English Bible, Baptist Missionary Training School, Chicago; Assistant Professor, English Bible, Mt. Holyoke College, South Hadley, Mass.; Executive, City Y.W.C.A., St. Petersburg, Florida; Librarian and teacher of English Bible (guest for one year), American Junior College, Beirut, Lebanon.

Miss Siu-chi Huang, China Department.

Miss Huang comes to us this year to assist in the China Department. She received the B.A., Fukien Christian University, 1936; M.A., Crozer Theological Seminary and the University of Pennsylvania, 1941; and the Ph.D., University of Pennsylvania, 1944. Her Ph.D. dissertation was published in 1944 by the American Oriental Society. Some of her previous experience has been as Student Secretary, National Y.W.C.A. of China, 1936-39; member of the National Committee of the Y.W.C.A. of China, 1945-48; and Executive Secretary, National Student Relief Committee of China concurrently. It is expected that the year's work will result in material ready for publication.

Mr. A. Emmanuel Inbanathan, India Department.

Mr. Inbanathan, whose home is in Tindivanam, S. India, is lecturing this year in one of the courses in the India Department. Mr. Inbanathan received his B.D., from United Theological College, Bangalore, S. India, 1943; M.A., Union Theological Seminary, New York, 1949. He spent this past summer speaking throughout the midwest under the auspices of the Reformed Church in America. While at the Hartford Seminary Foundation, Mr. Inbanathan plans to complete the requirements for the Ph.D. degree.

Mr. Malieckel Chandy, India Department.

Mr. Chandy, whose home is in Travancore, India, is lecturing this year in one of the courses in the India Department.

Mr. Chandy received the B.A., from Union Christian College, Travancore, S. India, 1932; B.D., United Theological College, Bangalore, S. India, 1948; S.T.M., Union Theological Seminary, New York City, 1949.

He served as Minister of the Mar Thoma Syrian Church, Bangalore, S. India from 1946-48. This past summer, he served with the Methodist Board of Education, attending Youth Assemblies in the South and Midwest.

While at the Hartford Seminary Foundation, Mr. Chandy plans to complete the requirements for the Ph.D. degree.

SPEAKING ENGAGEMENTS AND PUBLICATIONS

Mr. Russell Henry Stafford [Professor of Practices and President of the Hartford Seminary Foundation] continues upon his usual full schedule of preaching, speaking and committee appointments in many parts of the country. At Minneapolis in October he was elected for his tenth year which he has announced will be his last as President of the American Board of Commissioners for Foreign Missions. Publications since last spring include beside sundry fugitive items an extended book review in the Summer Issue of *Religion in Life*; a paper on "Positive Liberalism" in *The Christian Leader* (August); and a chapter in a symposium (edited by J. Richard Spann), on "The Ministry," recently published by The Abingdon Cokesbury Press.

Mr. Tertius van Dyke [Professor of Practices and Dean of the Hartford Theological Seminary] preached as usual in a number of secondary schools, to both boys and girls; also in a few colleges. He served in the General Council's Commission on the Ministry and on the Board of Pastoral Supply, and also preached in a number of country churches and participated in a number of examining councils and ordination and installation services. During the summer he travelled with the Maine Sea Coast Mission boat and he presided at the Annual Meeting in July.

Mr. Alexander C. Purdy [Hosmer Professor of New Testament] has preached, on fourteen occasions, at the Moses Brown School in Providence, R. I., as the School Minister; also at the following churches, schools and colleges: Asylum Hill Congregational Church (twice); Norfolk, Conn., Congregational Church; Miss Porter's School, Farmington, Conn.; Oak Grove School—the Baccalaureate Sermon; Seaside Friends Church, Hector's River, Jamaica B.W.I.; Chicago Friends Church at the Dedication of a new church building; the Oakwood School, Poughkeepsie, N.Y. and Earlham College, Richmond, Indiana.

He has delivered the following addresses: "Toward a Basis of Unity," Washington, D.C.; "The Art of Worship" two Lenten Addresses, Center Church Hartford, Conn., auspices of the Greater Federation of Churches; "Self-Examination" and "The Meaning of the Cross", Lenten addresses at the Town and County Club, Hartford, Conn.; "The Message of Friends", "Religious Education" and "Evangelism", three addresses in Jamaica, B.W.I.; "New Testament Studies and the Church School", West Hartford Congregational Church; "Friends and the Christian Tradition", Cambridge, Mass.; "The Quaker Profile", Buck Hill Falls, Pa.; "Christianity and the Religions of the World", nine lectures at Buck Hill Falls, Pa.; "The Opportunity in Religious Education", Clintondale, N.Y.; "New Testament Studies and the Minister", Richmond, Indiana.

Mr. Purdy has written Articles and Reviews as follows: A review of J. W. Bowman's "The Religion of Maturity" in the *Journal of Biblical Literature*, March 1949; "The Romance and Dynamic of Christ" in the *London Friend*, reprinted in the *Philadelphia Friend*; "Toward a Basis of Unity", in the *American Friend*.

A revised edition of Mr. Purdy's work, "Jesus as His Followers Knew Him," has been published by the Pilgrim Press.

Mr. E. Jerome Johanson [Riley Professor of Christian Theology] attended the annual meeting of the American Theological Society at New York on April 22-3. He served as critic of a paper written by President Edwin E. Aubrey of Crozier Theological Seminary on the relation between the church and the state.

From January through June he served as ad interim minister of the Congregational Church at Brookfield Center, Conn. During the spring and early summer he made many addresses in the Hartford area concerning the sponsorship of displaced persons. Last summer he did considerable supply preaching in Maine. On Oct. 30 he shared in the leadership of a Reformation Day Seminar arranged by the Manchester Council of Churches. On Sept. 11, he and Mrs. Johanson, who is also an ordained Congregational minister, began to serve as co-ministers of the Congregational Church at Avon, Conn.

Mr. Matthew Spinka [Waldo Professor of Church History] attended the annual meeting of the American Society of Church History which was held in Washington, D.C., December 28-29, in his capacity as editor of *Church History* and member of the Executive Council. On January 5, 1949, he delivered an address on the "Christian Critique of Communism" at the annual meeting of the Foreign Missions Conference at Buck Hill Falls, Pa.; the address was published by the FMC in mimeographed form. He preached a sermon on "If Christ be Dead" at the Union Easter Service at New London, Conn., and delivered an address on "Ecclesiastical Politics" at the annual meeting of the East Hartford Association at Buckingham, Conn. On July 28 he delivered an address on "Dostoevsky's Religious Philosophy" at Columbia University. He also spoke on communism at the Conference of Swedish Covenant Churches at Cromwell, Conn., on September 24, and reviewed Vol. III of the Amsterdam Assembly Report at the meeting of the New Haven District of Methodist Ministers at Middletown, Conn. on October 18. He delivered an address on "Communism Confronts Christianity" before the Council of Bishops of the Methodist Church in New York on December 2, and spoke at the Hartford Seminary Forum on December 8 on the subject "Berdyaev's Final Faith."

Besides giving these addresses, Professor Spinka taught at the Methodist Missionary Training School in Hartford, July 4-16; and at the Summer Session of Union Theological Seminary, July 25-August 12.

He received an honorary degree of D.D. from Coe College, Cedar Rapids, Ia., on June 4.

He also contributed a chapter, entitled "Modern Ecclesiastical Developments," to the book *Yugoslavia*, edited by Robert J. Kerner (Berkeley, University of California Press, 1949).

His book, "*Nicholas Berdyaev: Captive of Freedom*," was accepted for publication by The Westminster Press, and is to appear early next year.

Mr. Charles G. Chakerian [Graham Taylor Professor of Sociology and Social Work] has served as Lecturer in Social Research in the first semester of the current academic year at the University of Connecticut School of Social Work, and as Research Consultant for the Greater Hartford Community Chest and Council.

He has participated, read papers, or lead discussions at the Church Conference of Social Work, the National Conference of Social Work, and the American Statistical Association Annual Convention (Cleveland); the American Sociological Society (Chicago); the New England Regional Conference of Community Chests and Councils (Springfield); the American Association of Instructors of Social Ethics and the Eastern Sociological Society (New York City).

He has contributed book reviews to the *American Sociological Review*; and has published *The Census Tract Directory and Street Index of Greater Hartford*, 106 pages; *The Aged in Greater Hartford: Their Geographic Distribution*, 50 pages; *An Analysis of Total Expenditures for Health and Welfare Services*, 10 pages; *Analyses of Income and Expenditures of Greater Hartford Chest Agencies*, 10 pages; *An Analysis of Chest Appropriations by Fields and Agencies*, 11 pages.

In addition, he has served on a number of boards and committees of national state, and local agencies and institutions. During the first semester of the current academic year, he is on sabbatical leave devoted to the writing of a manuscript on twentieth century developments in public welfare.

Mr. George Johnston [Associate Professor of New Testament and Church History] has published the following papers: "The Iona Community", published in *Inward Light*, Washington, D.C., Number 34, Spring 1949; a review of Oscar Cullmann's "Die Tauflehre Des Neuen Testaments", in *The Journal of Religion*, April, 1949; a review of Thomas F. Torrance's "The Doctrine of Grace in the Apostolic Fathers", in *Church History*, December, 1949 (forthcoming); reviews during the year in *The Hartford Courant* of Frank Buchman's "*Remaking the World*": Dietrich Bonhoeffer's "*The Cost of Discipleship*": and "*The History of Primitive Christianity*", two volumes, by Jules Lebreton and Jacques Zeiller.

Mr. Johnston has preached in churches in three states: in Connecticut at Hartford in the Memorial Baptist, Advent Christian, First Presbyterian, Center and Asylum Hill Congregational Churches; and at Thompsonville, Litchfield, Kent, New Preston, Suffield, Greenville, Norwich, and the University of Connecticut, Storrs; in Maine at Woodfords in Portland; in California, twice in the Pasadena area.

He has also delivered the following addresses: "The Co-operation of Church and Home," First Presbyterian Church, Hartford, Parent-Teacher meeting; "The Fellowship of the Church," First Church of Christ, Congregational, West Hartford, Annual Business Meeting; "Challenging Factors in the Neo-Orthodox Theology," Asylum Hill, the Scrooby Club; "The Helpfulness of Prayer," Immanuel Church, the Fireside Club; "Christian Faith and Life," a series of Lenten talks at the West Hartford Baptist Church; "A Personal Faith Adequate for To-Day," Asylum Hill, women's meeting; "The Fullness of Time in the New Testament," a series of lectures at the Conference of Congregational Ministers of Southern California and the South-West, at Balboa Island, California; "Some New Testament Themes for Church School Teaching," a series of lectures at the Springfield, Mass., School of Religion; "Freedom's Foundation: The Christian Home," at the Waterbury Council of Church Women; "The Unity and Diversity of the Spirit," University of Life service, Portland, Maine; "Hope and Discipline in the Christian Life" and "The Iona Community Retreat Discipline," two talks at the Retreat of the First Presbyterian Church of Stamford, Conn., at Pawling, New York; "Mission is of the Essence of the Church," at the Southington Community School of Religion; "St. Paul," two lectures at the Ethel Walker School, Simsbury, Conn.

Mr. Harvey K. McArthur [Associate Professor of New Testament] delivered an address, "The Sermon on the Mount," at Wellesley College, under the auspices of the Bible Department; presented four lectures, "Portraits of Jesus," as a Lenten series at the Congregational Church in Torrington; and six lectures on the "Faith of a Protestant", at the "School of Christian Living" sponsored this fall by the Greater Hartford Council of Churches.

Mr. George Ross Wells [Professor of Psychology and Dean of the School of Religious Education] presented various addresses, all rather popular in nature, to the following groups: the McAll Mission Auxiliary, the Winsted District Christian Endeavor, the Youth Group, Temple Beth-Israel, the Men's Club, Collinsville Congregational Church, and the Mr. and Mrs. Club, Glastonbury Congregational Church. Sermons were delivered at the Methodist Churches of Winsted, Pleasant Valley, and North Canton, and the New Hartford Congregational Church.

Miss Edna M. Baxter [Professor of Education] taught the course for women's study groups in the West Virginia Conference Society of Christian Service at Buckhannon College; taught in the six weeks summer session at Union Theological Seminary and for part of the summer's session at Columbia University; guided a six-weeks workshop in the Community School of Religion in Springfield, Massachusetts; served on a panel in Attleboro, Massachusetts, dealing with problem children; attended the meetings of the International Council of Religious Education at Grand Rapids, Michigan; Spoke to Methodist women in Warren, Massachusetts, on "Human Rights"; and attended the meetings in Pittsburgh of the Religious Education Association of which she is one of the Board of Directors. Miss Baxter has also prepared a report on her experiences in "Tufts College Laboratory School for Teachers and Children" for *Religious Education*, September-October, 1949; and, as one of the editors of the *Journal of Bible and Religion*, she has written an article on "New Resources for Religious Education".

Miss Helen M. Edick [Associate Professor of Education] contributed to the book, *Orientation in Religious Education*, edited by Dr. Phillip Lotz, the chapter on "The Community and Religious Education"; and wrote the Winter and Easter edition of the devotional booklet, *Thoughts of God for Boys and Girls*, which contains material for family worship. This issue includes readings from January through April, 1950. Miss Edick has also done the following speaking and teaching: she has delivered an address in the First Church of Christ, Congregational, South Hadley, Mass., on the "Place of the Curriculum in Religious Education"; has spoken to parents of the pre-school children of Immanuel Congregational Church, Hartford, Conn., on "Developing Religious Concepts in the Pre-school Child"; and assisted in the Connecticut Council Spring Conference on Religious Education at Glenbrook, Conn., speaking on the subject of curriculum. From July 5 through 29 she taught two subjects and supervised the Laboratory School for Juniors at the School of Religion, Crane Theological Seminary, Tufts College, Boston, Mass. The courses included a "Workshop in Creative Teaching" and a course on the "Religious Needs of Children and Youth." During September she spent a week in the Baltimore Conference for the Board of Education of the Methodist Church, delivering four addresses, each in a different city, on "Teaching Pre-school children in the Church School"; and also spoke at Windham, Conn., to the teachers of the Congregational Church on "The Church School Teacher faces her Task." This autumn Miss Edick has taught in two leadership training schools: on six successive Monday nights in New Britain on the subject, "Teaching Primary Children in the Church School"; and for

six successive Tuesdays in Hartford, under the Greater Hartford Federation of Churches, on the subject, "Teaching Nursery Children in the Church School."

Miss Ruth S. Conant [Associate Professor of Education] preached at the Stanley Memorial Church, New Britain; addressed a series of parents' meetings at Center Church, Hartford, on "Important Christian Ideas"; spoke to the Professional Religious Education Association on the subject, "God in a World of Science"; gave a series of five Lenten Lectures at the First Methodist Church, Hartford, on "The Practical Christian Asks How"; served on the Leadership Training Committee of the Connecticut Council of Churches and led the section on Worship for High School students in the one day spring Conference at Hartford. Miss Conant attended the annual meeting of the American Association for Adult Education at Columbus, Ohio, and this year is serving on the Adult Education Committee of the Connecticut Council. This autumn she addressed one of the sessions of the Leadership Training School in Poughkeepsie, New York, on "The Church at Work in America" and "Missions at the Grass Roots".

Mr. Daniel F. Kraft [Instructor in Audio-Visual Aids] was the director of the audio-visual workshop and film library at the Northfield Conference of Religious Education, East Northfield, Mass. from July 13 to 22, 1949.

Mr. Edwin E. Calverley [Professor of Arabic and Islamics] contributed the article on "Islam in 1948" for *The New International Year Book* published by Funk and Wagnalls Company in 1949. His paper on "Arabic Religious Literature: New Approaches in Research," read at the Princeton University Bicentennial Conference on Near Eastern Culture and Society, in March, 1947, was published in full in Part I of the *Ignace Goldziher Memorial Volume*, Budapest, 1948-1949. The May-June issue of *Religious Education*, Oberlin, Ohio, published his review of "Toward Understanding Islam" by Harry G. Dorman, Jr., and *Religion in Life*, New York, published his review article on *Palestine: Star or Crescent*, by Nevill Barbour. In addition, he has written reviews for *The Hartford Courant* and *The Muslim World*, the latter of which he edits for the Foundation. In June Professor Calverley attended a meeting of the Committee on Near Eastern Studies of the American Council of Learned Societies in Washington and in September a meeting of the Versions Committee of the American Bible Society in New York and also several meetings of the Trustees of the American University at Cairo.

Mr. Jay C. Field [Professor in the Department of Latin America] attended the annual meeting of the Committee on Cooperation in Latin America at New York in February and the special meeting of the executive committee at Greenwich in October. He took part in the annual state convention

of the Y.M.C.A. and the spring meeting of the Fellowship of Professors of Missions, at Bridgeport and Princeton respectively. Addresses on Latin American subjects were delivered, to the Hartt School of Music and the Rotary Clubs of Rockville, Conn., and Holland and Shelby, Michigan. Weekly talks on "The Role of Latin America in the United Nations", and a Ladies' Night address, were given for the Shelby Rotary Club. Church School classes were addressed on the subject of "Displaced Persons". Dr. Field presided at various meetings which resulted in the organization of the Greater Hartford Council on Citizenship and Naturalization, in January, and continued his activities in the Cosmopolitan Club and Noches Latino-Americanas in Hartford. Sermons were preached at Shelby, Montague and Claybanks, Michigan. At the annual dinner of the religious education workers of the Wethersfield Congregational Church he spoke on his hobby of "Paper Folding" and demonstrated its value as a social and teaching aid. At the American Youth Foundation's "Camp Minnewanca", at Stony Lake, Michigan, he taught a course on "Paper Folding."

Mr. Morris Steggerda [Professor of Anthropology] wrote an article, "Anthropology at the Kennedy School of Missions," which was published in *The Muslim World* in the January 1949 issue, and presented scientific papers at two scientific meetings, one paper at Philadelphia, before the American Association of Physical Anthropologists, and another at The Viking Fund, Inc., in New York City. The second paper was a symposium on the American Indian.

Mr. Earl H. Cressy [Professor of Chinese Studies] gave twenty-four lectures on "The Present Situation in China", as follows: Hartford School of Christian Living 6, individual churches 4, city or regional church groups 4, community clubs 4, international groups 2, inter-school forums 2, broadcasts 2. He attended the Far Eastern Association at Yale University, the Fellowship of Professors of Missions at Princeton University, the China Committee of Foreign Missions Conference in New York; wrote five book reviews; and participated in Conferences with China specialists at Claremont Graduate School and Stanford University. The summer concluded with visitation of three archeological sites and of museums in the vicinity of Mexico city to get some acquaintance with Latin American culture.

Mr. Daniel J. Fleming [Instructor in Practice of Missions] has written a booklet of sixty-four pages, entitled "Education Through Stone and Glass, a study of decorative symbolism in Union Theological Seminary"; and a volume of one hundred and ninety-two pages, entitled "What Would You Do? When Christian ethics conflict with standards of non-Christian cultures".

Mrs. Eleanor T. Calverley [Lecturer in Tropical Hygiene] gave three addresses: one to missionary students at the Institute of Far Eastern Studies

on the subject, "*Nervous and Emotional Aspects of Missionary Health*," Yale University, New Haven, Conn.; a radio talk under the auspices of W.T.I.C., Hartford, on the subject on her recently published book, "How To Be Healthy In Hot Climates"; and an address on the subject, "Some Problems of Missionaries: Married and Single." This was one of three addresses by physicians for the Medical Panel at the Outgoing Missionary Conference, held at the Hartford Seminary Foundation.

Mr. J. Maurice Hohlfeld [Professor of Linguistics and Literacy Education] was awarded the degree of Ph.D. in Education at the 208th Commencement of the University of Pennsylvania on February 12, 1949. His doctoral dissertation was entitled, "An Experiment Employing Two Methods of Teaching Spanish to College Freshmen." This was a report of a research project in the field of language-teaching conducted at Ursinus College, Collegeville, Pennsylvania.

During the course of the year, Dr. Hohlfeld was appointed Language Consultant for the Committee on World Literacy and Christian Literature of the Foreign Missions Conference of North America. In this capacity he served as a member of a panel of linguists at the Committee on Language-Study arranged by the Foreign Missions Conference and held at Buck Hill Falls, Pennsylvania, January 7-8, 1949.

A television demonstration of the African Charts (Shona Language) as devised by Dr. Frank C. Laubach was given by Mr. Hohlfeld over the Columbia Broadcasting System on January 30, 1949. The hour was arranged by the Sunday School of the Fifth Avenue Presbyterian Church, New York City.

Two seminars were conducted by Professor Hohlfeld during the annual Outgoing Missionary Conference held at Hartford, June 7-11, 1949. The areas considered were those of "Teaching and Learning English as a Foreign Language" and "Advanced Linguistics" for students specializing in the languages of China, Japan and Korea.

In addition to the above ventures, Dr. Hohlfeld served as Visiting Professor of Linguistics at Scarritt College for Christian Workers, Nashville, Tennessee during their Summer Session, June 13 to August 19, 1949. Three Courses were taught to thirty-four outgoing missionary candidates from nine denominations, including the United Church of Canada. The students engaged in the ten weeks of intensive training received an orientation in Phonetics, Language Structure and Adult Literacy Education. Two radio interviews concerning the Language-Study curriculum were broadcast over Station WKDA, Nashville, Tennessee on August 5 and 12, 1949.

The Schwenkfelder Churches of Pennsylvania have made it possible for Dr. and Mrs. Hohlfeld to assist in this vital work of the Foreign Missions Conference of North America.

ALUMNI NOTES

Dr. Hohlfeld's Theory in Action Among the Navahos

IRENE HOSKINS, first literacy missionary sent by the Home Missions Council to the 80% illiterate Navaho Indians, will be assisted this summer by artist Jane Barclay, who accompanied Dr. Laubach to the Near East in 1947. When not building charts for one of the most difficult languages in the world, Miss Hoskins goes from hogan to hogan with her teaching materials. She sees literacy for the Navaho as a doorway to improvement of health and social relations; as an escape from poverty; and as an eventual means of becoming an intelligent and informed citizen of our democracy. Above these, she says, literacy brings a readier acceptance and deeper understanding of Christianity.*

A PLEASANT SURPRISE

I had a pleasant little surprise the other day which I should like to share with my Hartford friends. Some months ago I saw in the paper that a new (or rather the first) Consul-General for the Republic of Korea had been appointed for Hawaii. The name looked familiar. I investigated and found that it was indeed my classmate, the Rev. and Hon. Yeungsup T. Kim, Hartford 1923. So, on my next visit to Honolulu, which was just last week, I stopped in to see him. . . . "Mr. Kim, after he left Hartford, was pastor of the Korean Church in New York for three years. On his return to Korea, he served the Central Methodist Church in Seoul for six years, and then the Nairi Methodist Church in Inchon. Last year he celebrated his thirtieth anniversary in the ministry. Some months ago he was asked by his friend, President Syngman Rhee, to become the Consul-General in

* From Literacy Literature, Newsletter No. 12, Committee on World Literacy and Christian Literature, Foreign Missions Conference of North America. Miss Hoskins was a student at the Kennedy School of Missions under Dr. Hohlfeld, spring semester, 1946.

Honolulu, and arrived in the islands with his wife about April of this year.

'I had a very pleasant chat with him about times old and new, met his wife, heard about the progress of his three sons, gave him some news of Hartford, and made tentative arrangements for him to meet the Koreans of Maui whenever he could visit here. He sent his respects to you and all other Hartford people.'*

DICK RITTER

* This account is an excerpt from a letter, dated June 22, 1949, to President Stafford from Richard H. Ritter, a Hartford Theological Seminary alumnus now located in Wailuku, Maui, Hawaii. (Wailuku Union Church).

